

These same mental phenomena conduct us to a belief in another attribute of the Divine character. If we are led to believe that there is love in the Divine Being corresponding to virtuous affection in man, we are led by a like reason to believe that there is an attribute in God corresponding to the moral faculty in man. We are thus introduced to another feature of the Divine character—to the attribute which leads him to approve of that love which he ever cherishes, and to disapprove of everything of an opposite character. There is not only an infinite love in the Divine mind, but a perfect justice, commending, exalting, defending, and regulating that love.

It thus appears, that in the character of God there meet two co-ordinate moral attributes—infinite benevolence and infinite righteousness. We can conceive that there may be persons who wish that he had only the one of these without the other—that he had merely the affection without the holiness. But our wishes will not alter the nature of God, or make him different from what he is, and from what his works show him to be. It is easy, no doubt, to conceive of a being of exalted power, who cares only for the happiness, without looking to the holiness of his creatures, and we may call this being God; but he is not the living and the true God; he is no more the really existing God who is thus pictured by us, than are the idols which the heathens make and worship. The one is as much the creation of men's fancy, as the others are the workmanship of men's hands. If you ask, Why is his justice so unbending? we can only answer that such is his very nature; and that justice is as essential to the character of God, as even wisdom, or power, or goodness. Nor can the wishes, the complaints of sinful men, or fallen angels, render him less strictly inflexible in his justice. Were he without this attribute, or were this attribute not in-

finite, he could not be a perfect God, our own
minds being the
judges. For we have discovered *that* in our own
souls which
testifies that God is holy, and approving of the
exercise of this
his holiness.

We are thus enabled, too, to explain in some
measure the
relation of the Divine love to the Divine holiness.
These have
often been represented as antagonist principles;
and yet truly
they are not so, though there are conceivable and
actual circum-
stances in which their separate action might
seem to tend in